THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *February 12, 1946* — VOLUME LXV - No. 4

RCHITECT'S PRELIMINARY SKETCH

Radio Station KFUO in St. Louis Launches Expansion Program for 1946

At a cost of $300,000 it intends to accomplish 1) The purchase and installation of a new FM transmitter; 2) Enlargement of its present radio building; 3) Erection of a large auditorium-studio; 4) Unlimited nighttime operation on present transmitter; 5) Increase in power of present transmitter from 5,000 to 10,000 watts

KFUO is a servant of the Missouri Synod, for the spread of the Gospel

The picture of Dr. Walther and *Der Lutheraner* in our issue of January 29 was a loan from *The Lutheran*, in which it appeared November 7.

"Bibliotheca Sacra," published by the faculty of Dallas Theological Seminary, Dallas, Tex., through two issues carried an extended review by Prof. J. H. Bennetch, Th. D., of Dr. Theo. Engelder's book *Scripture Cannot Be Broken.* Dr. Bennetch endorses the volume as "a book heartily to be recommended."

Zion Lutheran Choir of Alva, Okla., organized in January, 1943, by thirty-eight members of the church, sings a cappella and stresses the hymns of our Church and the music of Bach and Handel. Miss Ruth Marie Genuit, head of the vocal department of Northeastern State College at Alva, is the director. The pastor, the Rev. Otto Hoyer, sings with the choir on special occasions.

St. Paul's Ev. Lutheran Church, Washington, Pa., broadcasts thirty minutes of every Sunday morning service, 10:30 to 11:00, over Station WJPA, 1450 k. c. The broadcast begins during the singing of the second hymn and closes as the hymn after the sermon is sung. The time for the broadcast is given cost free by the manager of the station, Mr. Robert F. Kliment, received into membership last fall by transfer from Nazareth Lutheran Church, Buffalo, N. Y. The Rev. Arnold J. Gross is pastor of St. Paul's.

The American Bible Society has announced the receipt of copies of the entire Bible in the Frisian language published in Holland during the occupation. Frisian is the language spoken in the province of Frisia in northern Holland. The complete edition of 50,000 copies has been sold out. With the addition of Frisian the entire Scripture is now available in 185 languages.

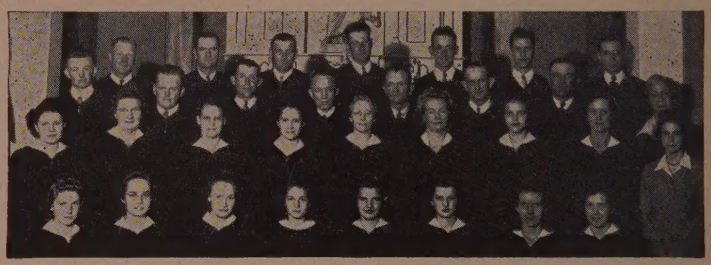
The Lutheran Missionary Association of Fort Wayne (Ind.) and vicinity has appointed an executive committee which is to decide on ways and means for carrying on missionary work among the Negroes of the city at the earliest possible moment. Pastor Frederick Falkenroth of Indianapolis, Ind., had previously made a survey and found that one half of Fort Wayne's five thousand Negroes are unchurched and that others who hold membership in thirteen different sectarian churches are dissatisfied with the doctrine and practice taught in the churches to which they belong.

In connection with the third annual celebration of Catholic Bible study in Chile, leaders of the Church released the following statement: "All popular editions of Scripture heretofore have been made by the heretics. From now on we shall undertake this work. We must remember that when there is need to divulge the teachings in this Book, it falls upon Catholics to do it. We have been expressly ordered to do so. We must not leave the field to the heretics." It is to be noted that it is exactly 100 years since Evangelicals first began to distribute the Bible in Chile. — *The Christian Century.*

"A 'Health-Food' is coming out of Quebec which offers certain novel features. It appears in the form of a 'St. Joseph' stamp bearing a smudged picture of Mary's husband carrying a little crowned Christ, and the legend, 'St. Joseph, priez pour nous.' Printed on thin rice paper, it will readily dissolve in heated foods, and the promise is attached to the sale that a generous use of the stamps will cure all kinds of stomach complaints. If St. Joseph is not handy, a St. Anthony stamp will accomplish the same cure. These may be obtained in New York from the Franciscan Friars, with the same prayer printed in English — 'pray for us.'"

The Lutheran

Dr. Friedrich von Bodelschwingh, who was known the world over because of his connection with Bethel, the "City of Mercy" near Bielefeld in Germany, died January 8 at the age of 68 years. In the course of his life the institution, which offered a home to human wreckage of every type, grew into a small city of about 400 buildings. A Nazi plan in 1940 to gas the hundreds of epileptics and insane under his care was thwarted by Dr. Bodelschwingh's threat that he would offer open resistance if necessary.



Zion Choir of Alva, Oklahoma. Conductor, Miss Ruth Genuit

Colorado Pastors and Teachers, Westcliffe, April, 1919

Of the conference ten members do not appear on the snapshot. It was taken at Timberline in the Rockies, at the 12,000-foot level. The sender was the late Pastor J. Reininga

With the enrollment of eleven former servicemen the male enrollment at Concordia Teachers College, Seward, Nebr., has reached its highest point since 1932. The total enrollment for the academic year, beginning with the summer session of 1945, exceeds all previous figures. 180 were enrolled for the summer and 269 for the regular session, including two evening courses. Subtracting names counted more than once, the total enrollment for the year stands at 403, 145 in the high school department and 258 in the college. G. V. S.

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THE LUTHERAN Witness

February 12
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Editorial

Transfiguration

Our Church last Sunday observed the Festival of the Transfiguration of our Lord, as it does each year on the last Sunday after Epiphany when there is more than one Sunday after Epiphany.

The day has rightly been called "the climax of the epiphanies." It reminds us of the historic event on the mount when God openly, before eye-witnesses, avowed the Sonship of our Savior. This testimony has come down to us in the sure Word of the inspired and inerrant Scriptures. One of the purposes of this epiphany was to assure the believers of their adoption as sons. One of the eye-witnesses tells us expressly: "Beloved, now are we the sons of God." Thus we also are coheirs of the glory that is Christ's. How fitting that we sum up these truths in the Collect for Transfiguration:

O God, who in the glorious transfiguration of Thine only-begotten Son hast confirmed the mysteries of the faith by the testimony of the fathers and who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons, mercifully vouchsafe to make us coheirs with the King of His glory and bring us to the enjoyment of the same; through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

W. G. P.

A Program for 1947 and Beyond

One of the our laymen makes a number of propositions on another page of this issue. As one of leaders in the Valparaiso University project Mr. W. C. Dickmeyer is well known to many of our people. His suggestions will rouse wide interest. The constitution places the length of synodical sessions in the hands of the President of Synod. We are unable to judge whether the lengthening of the sessions from ten days to 13 is practical. But the subjects here suggested for discussion are of the first importance and should be widely discussed at our laymen's gatherings everywhere from this time forward until Synod meets.

We wish to underscore also the following suggestions for the election of lay delegates for this important convention: "In choosing laymen to represent the church at Synod our congregations should keep in mind that above everything else we should choose men who think about the problems of the Church throughout the year and are willing to make the sacrifice of time spent at the convention; men who can express themselves on the convention floor and who can definitely make a constructive contribution to the subjects that are under discussion." Our constitution, in harmony with the divine Word, accords to laymen the right to judge and make decisions in all matters concerning the Church and its work, also on doctrinal issues. But we need men who are well trained and alert. It will not do to send men as delegates whose chief qualification is that they can "get away." The suggestions of Mr. Dickmeyer are "good medicine." Let our laymen be guided by them.

G.

Twilight of the Gods in Japan

In his New Year's announcement Emperor Hirohito announces to the Japanese people that he discards his claim to divinity as a myth. "The relations," he says, "between ruler and people do not depend upon mere legends and myth. They are not predicated on the false conception that the emperor is divine and the Japanese people are superior to other races and are fated to rule the world." Whatever the emperor's motives, the result is the same — the whole system of religion which had its head in the deity on the throne of Japan has been discarded as a vain superstition. The act of renunciation came soon after the publication of Gen. MacArthur's directives granting the people freedom of speech and freedom of religion. No one can fail to see the importance of these changes for the progress of Christianity in Japan. Mr. Donald Starr, a Chicago *Tribune* correspondent, declares: "With the assistance of freedom of religion and the recent blows at Shintoism through the emperor's rescript denying his divinity, the opportunity for Christianity has become boundless."

Thus we get a glimpse into the mysterious workings of Providence. God is still the Ruler of all mankind. Even the greatest crimes of men must in their consequences advance the cause of His kingdom. When the bombs rained down on Pearl Harbor five years ago, they set in motion forces which have now destroyed the power of paganism in an empire of seventy million. All restrictions to missionary effort have been lifted.

And the advantages for the cause of Christian missions in Japan are not only negative. There is a deep interest among the people, yes, even among the religious leaders, in the teachings of Christianity. Straight from his labors in Kyoto, summoned to receive an important post in the Chaplain's Office in Washington, comes Chaplain M. C. Poch. Visiting at this editorial office, he told of happenings of the past few months. "The Japanese people," he says, "are amazed, yes, dumbfounded by the attitude of the invaders, so different from what conquest and victorious soldiery mean in Japanese experience. The average Japanese soldier is much of a brute even at home. He is overbearing, kicks children out of the way when they cross his path. To see an American soldier petting the little kids and handing out chocolate to them always set an entire

community agog. What makes him do it? A woman loses hold of a baby cart, which rolls down an embankment into the river. Dozens of Japanese loungers have been witnesses and watch the youngster struggling in the water. Two American doughboys come along, see what is up, dive into the stream, pull out the child, and then make another dive to salvage the gocart. All who have seen and all who hear about it say that this is incredible. What makes Americans act that way?"

Col. Poch had opportunity as chief chaplain of the area to explain what makes Christians act as they do. He spoke to the faculty at a Buddhist theological seminary. He addressed the whole seminary. He addressed a convention of the highest Buddhist abbots and priests. All these groups wanted to know something about the inwardness of Christian religion. What makes it click? There was deep interest, many searching questions when the chaplain had spoken. By dint of some effort we got the story out of Chaplain Poch, and even then he told in a half apologetic way about the showing he had made for Christianity. Only in an accidental way we discovered that the meeting of 2,400 Christians from all over Japan whom he addressed on the eve of his departure were gathered to do him honor for his testimony.

This should not indicate to anyone that the conquest of Japan for Christianity will be a short and easy job. But there is an open door today. The Christian Church has never asked for anything else. G.

The Church — Spectator or Leader?

A writer in the *Watchman-Examiner* complains that in the present turmoil and confusion many churches are merely spectators, not leaders. He writes: "The tumult about us is not being guided; it is being watched. The currents that are surging in our American civilization are not being directed by the nation's spiritual advisers between well-defined banks. There is not enough conviction in American Christianity to make its influence felt; its leadership appears to be puzzled, frightened, and helpless."

It cannot be denied that just now the many Protestant bodies, including the intelligent, wide-awake members of them, are living in dread of two powers: one is the Russian type of Communism, and the other is Popish tyranny. The fear of Roman tyranny is justified, for we know what that has done to many countries and people. We could not begin to describe the atrocities, persecutions, and cruelties practiced by the Romanists against dissenters. Such a description would require volumes. Even here in America the Spaniards beheaded the Protestants in St. Augustine, Florida, and hung up the placard explaining their action, "We slew them not as Frenchmen, but as Lutherans." If Americans wish to retain freedom of religion, they must recognize the danger which is threatening from those who wish to rule or ruin. The Church of Jesus Christ has prospered under our Government, and there is every reason to hope that it will continue to prosper as long as our Government guards this liberty. But neither Church nor State can preserve its rights and powers if the international Roman tyranny obtains control and decisive influence. From this preserve us, heavenly Father! S.

At Your Service. 2 Cor. 4:5

However often this matter has been mentioned, it must be emphasized again: If you have not notified the pastor, you should not expect him to know that you are sick. You do not expect the physician to visit you in sickness unless you call him. It seems such a simple matter, and yet we find that it is necessary to call people's attention to it. A pastor of considerable experience has assured us that "it can be safely assumed that in three fourths of the cases where the pastor calls on the sick he has not been directly informed."

The members of a congregation should know that their pastor is eager to serve them. At night or at day he is willing to drop other work in order to support one who is battling with doubts and fears, spiritual and physical. It has been our experience that pastors even answered the call of those who were not members when in their desperation they called at any hour of the night.

At times members of a family fear that the appearance of the pastor may frighten the patient. They are mistaken. The faithful pastor is the very one who can remove fear and give true confidence. Surely every one knows that at some time there is going to be an end to his earthly life, but none of us knows when that end will come. Every sickness should also remind us of this. The Bible calls our pastors "helpers of our joy," 2 Cor. 1:24. And that is the very help we need when we are ill, even though our illness be not unto death. The pastor is willing to help you, but you must inform him when you need his help. S.

Sacred Music

There is martial music; our Government employs any number of musicians to play this music for the encouragement of the soldiers. There is patriotic music, which we hear on the Fourth of July, Flag Day, and similar occasions. For the bridal couple there is nuptial music, and for the funeral there is the dirge.

The church is especially interested in *sacred* music. Here also sectarian folly has raised its head. There are sects which forbid any instrumental music in the church. They are the people who remind us of the saying that there is no folly so ridiculous but what some sect teaches it. In the Old Testament God commanded the people to use musical instruments in worship. The Bible expressly calls upon everything and everybody to praise the Lord. The Psalms, upon which most of our hymns are based, were to be sung, and are to be sung, accompanied by instrumental music. Now, just as there are magnificent churches, cathedral-like houses of worship, and there are very humble buildings, chapels, even private homes and store rooms used for worship, so there is elaborate and complicated music, and there are the humble melodies which may be sung by children and those of little musical ability.

Those who have the duty of selecting music for the service of the worshiping congregation should remain conscious of the importance of this task. They ought to know when to have a hallelujah chorus, when tones are to be loud and thrilling, and when tones are to be soft, subdued, and at times barely audible. All this requires ability and good taste. They should never forget that in the house of God the very music is to express reverence, devotion, and the solemnity of pleading with God.

Our Church has a rich heritage, also of sacred music. Some of the greatest musicians, J. S. Bach, G. F. Handel, for instance, were educated in the Lutheran Church. Jenny Lind, the Swedish nightingale, was brought up in the Lutheran Church. We will not tire you with mentioning others, but we would call upon all those who are at work in providing music for our services to do this work to the very best of their ability, with devotion and care. It is no mean task, and if well done, it will bear precious fruit. S.

A Tribute to Luther

By WM. DALLMANN, Oak Park, Ill.

Melchior Adam studied at Heidelberg, was principal of the city school, and about 1620 published 136 lives, among them one of Luther, which Thomas Hayne put into an English dress —

The Life and Death of Dr. Martin Luther The Passages whereof haue bin taken out of his owne and other Godly and most Learned, mens writings, who liued in his time.

1 Thess: 12:13.

London Printed by: I: L: for John Stafford, and are to be sould at his shop in Chancery Lane, ouer against the Rolles: 1641.

The frontispiece is a rare portrait of Luther engraved by The: Hollman.

Hayne dedicated his work to Sir Thomas Roe, Knight; Chancellour of the most Noble Order of the Garter, and one of his Majesties most Honourable Privy Councell.

Roe was the first Englishman to explore the Amazon in 1611; in 1614 he was sent to the Grand Mogul of Hindustan; in 1618 to Jehangir of Persia; in 1621 to Sultan Osman II at Constantinople; in 1626 he got Bethlen Gabor to help the Protestants; he brought the famous Codex Alexandrinus, 29 Greek and other MSS., the gift of Cyril Lucaris to James I; in 1629 he was sent by Charles I to Gustav Adolf to make a truce with Poland, and it was he who advised the Swede to go into Germany, and after Breitenfeld Gustav sent his "strenuous consultor" a gold medal and 200 pounds.

Roe labored with Gustav for a union of the Lutherans and his Church of England and encouraged John Dury, "a Divine of singular pietie & learning," to do the same. And he "hath so much prevailed with many illustrious *Princes & States,* and the *most eminent learned men* in *Germany,* and the parts adjoyning, that the work is very wel promoted, and an heartie inclination wrought towards a good correspondencie for *Ecclesiasticall peace.* God grant your *Honour* life and health, that to your great comfort, and all true Christians joy, you may shortly see the work come to a more maturitie and perfection."

In 1640—41 Roe was sent to the Reichstag of Ratisbon, Regensburg. He was a devout Christian and quite a theologian; he tithed; the (for a very short time) queen of Bohemia called him "Honest Tom"; he died in 1644.

The Christian Reader is told David, among many other blessings, mentions Gods gracious leading his people out of Egypt, & teaching them by the ministery of Moses and Aaron. The like thankfulnesse to God should we shew in our hymns of glorie to God, as for infinite other favours in these later times, so especially for our comming out of the spirituall Egypt, by the Ministery of Dr. Mart. Luther. . . .

As God took off St. Paul from his blinde and unseasonable zeale for Moses Law in the Pharisaicall way, and bent it to the advancing of the Gospell: So he quelled Luthers raging fury and intent to vex and kill the opposers of the Pope: & put a zealous spirit into him for the maintenance of sacred Truth, and the downfall of Popish superstition. . . .

God was abundantly gracious to D. Luther, and made him, as Jeremy 1, 18, a defenced citie, an iron pillar, and a wall of brasse, against which his Antagonists could in no wise prevaile. . . .

All true Christians will heartily blesse God for him, and his resolute and happy beginning of the Reformation: if Papists who notoriously defamed and slandered him in his life time, persist still to calumniate him after his death, God in the last day will judge betweene them. . . .

Accept (good Reader) this Treatise now presented unto you in an English dresse, out of the learned and laborious work of Melchior Adamus." . . .

A copy of this very rare book is in Zion Research Library, Brookline, Mass.

Europe Cries, "Help!"

By J. BEHNKEN and L. MEYER

II

Next consider the problem of hundreds of thousands of displaced people: Poles, Letts, Esthonians, Slavs, Hungarians. These are groups of people living in various parts of Germany and Europe whose homeland is under Russian influence and who refuse to return to their native land. Thus there are some 300,000 to 500,000 Poles in western Europe who will not return to their homeland. They cannot emigrate to other lands. They can't stay in the countries where they are at present. What is going to become of them? And 80 per cent of them are of Lutheran stock. One group of Poles, Lutherans, pleaded with us "For God's sake, don't send us back — find us a place to live — anywhere, Canada, Brazil, Australia, Argentina, New Zealand."

The Church

The destruction wrought by the war has wrecked almost every church building in the larger cities. Schools, orphanages, hospitals, deaconess homes suffered the same lot. The ministry has been depleted. At least 16 per cent were killed in battle. Practically all church organization has been disrupted. Nazism planned systematically to exterminate the Church. Under such persecution Christians became more ardent confessors. While the war has not produced any mass movement back to God, the remnant of the Church has become more aggressive.

European Lutheranism is facing a fight for its existence. There is a strong movement led by men like Niemoeller, Dibelius, and Wurm, who want to unite all the churches in one Evangelical Church of Germany — which would mean the end of confessional Lutheranism. It will be our task to strengthen the Lutheranism of Europe "which remains and which is ready to die."

There are signs of spiritual life. In Frankfurt 67 young men and women met for 3 hours in a cold cellar room of a bombed-out church. Their topic was "Building Anew on the Firm Foundation of Jesus Christ." In Ingolstadt 65 children, all under 7 years, met on a wintry Sunday morning in a school hall. The cold and the snow did not dampen the ardor of little voices singing, *"Wie schoen leucht' uns der Morgenstern."* There are no books. The pastor read one verse after an-

Commemorating the Death of Martin Luther

February 18, 1946, marks the four hundredth anniversary of the death of Dr. Martin Luther. Being mindful of the words in Psalm 116:15: "Precious in the sight of the Lord is the death of His saints" and Hebrews 13:7: "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation [their faithfulness unto death]," it is proper that we should give special attention to the great Reformer's death. It is an occasion which calls, first, for thanksgiving to God for all that He did for us through His chosen servant, who restored and taught His Word with such clarity and purity, and secondly, for the prayer that we may follow his faith and be "faithful unto death."

At Concordia Seminary, in St. Louis, we have arranged a special service for the morning of the 18th, to which the pastors of the St. Louis area have been invited. The service will be conducted by the president, with Dr. Theo. Hoyer delivering the sermon and the Students' Chorus participating. L. J. Sieck

other to them, and then they learned the lesson of the Last Judgment. Half of the children are refugees; one third of them are orphans; ten have no name.

Church leaders tell us "in days gone by we had Bibles but no time to read them — today we have time and want Bibles, but have none." A 65-year-old pastor works early and late at manual labor, digging out usable bricks from a pile of rubble that was once his church to help improvise a shelter in which to conduct services.

And now we are bending every effort "to let the Church go to work in Europe." We have the assurance of the head of our Government: "I do not want one single human being in Europe to die because of lack of food or clothing. Upon the Christians of our country rests the responsibility to help alleviate the sufferings in Europe. . . . The one thing that can bring peace and stability again to Europe is the Bible. I shall most certainly do everything possible to facilitate the work of the churches of America in their program of physical and spiritual rehabilitation."

Meeting with the Free Church

We met with nineteen brethren of the Free Church on the first of November, and we agreed on the following points: To relieve the terrible needs of orphans. An orphan home for about 1,000 children up to eight years is to be erected. Nurses, teachers, and medical care must be provided. We are looking to the Lutheran Women's League with their 60,000 members to raise $1,000,000 for this purpose.

Our American Christians are gathering clothing and food for the suffering people of Europe. A committee of five men appointed by the Free Church is to arrange for the proper distribution of these gifts.

Our Church in America will send German hymnbooks, 5,000 Bible Histories, 2,000 Catechisms and 3,000 Bibles for the Free Church. The Word of God is also to be brought to Europe by a large quantity of tracts and leaflets. A theological journal is being planned. Each Lutheran pastor is to receive a copy of Dr. Pieper's *Dogmatik* and Dr. Walther's *Gesetz und Evangelium.*

To replace the Theological School in Berlin-Zehlendorf, which has been largely destroyed, facilities are to be provided for the time being at Gross-Oesingen to instruct the young people who want to study theology.

The members of the Free Church expressed their hearty thanks for the cancellation of the debts owed by the Free Church to the Missouri Synod. The Free Church has raised 100,000 Reichsmark as a thankoffering. With this sum it is able to finance the current expenses of the Church.

About half of the church buildings of the Free Church are lost, destroyed, or severely damaged. And your representatives declared that congregations which cannot make the repairs that are immediately necessary should turn to their fellow Christians in America for help.

Staunch Lutheran Leaders

In our meetings with Bishop Meiser of Bavaria and Prof H. Sasse of Erlangen, we were convinced that these men are sincere in their effort to preserve the Lutheran Church for Germany. Your representatives were the first messengers of help and hope to these men. The forceful presentation to a group of 50 clergymen and lay leaders in Munich of the doctrinal position of Missouri Synod by Dr. Behnken was something these men had never heard before. Dr. Sasse and Bishop Meiser told us: "You cannot estimate how much good you accomplished by your visit." Dr. E. Gerstenmaier told us: "I would be a dumb coward, a dumb dog, if I did not fight for Lutheranism. The Reformed will triumph only over my dead body." The slogan of these Lutheran leaders is: "Back to Luther! Back to the Confessions! Back to the Scriptures!"

Our tangible help was in the form of a gift of $5,000 to Bishop Meiser to help defray immediate expenses necessary for the formation of an organization which will further the cause of Lutheranism in Germany. We also promised to send theological books and Catechisms.

To encourage these leaders, we are planning to send a special theological ambassador to the European Lutheran Church at this time of their rebuilding. Such a representative of our Synod will give lectures at the universities and act as a general adviser.

The last remark of Dr. Sasse, when we visited him, was: "If American Lutheranism fails Germany, then Lutheranism in Germany is dead."

Deutsches Hilfswerk

Deutsches Hilfswerk is an organization under the leadership of Dr. Gerstenmaier of the Protestant German churches to carry on relief work. Dr. Gerstenmaier is a staunch Lutheran theologian. Our contributions of clothing and food will be distributed under his direction. One of the real highlights of our trip was the look of angelic joy on Dr. Gerstenmaier's face when we told him in Switzerland that our Church was ready to give $100,000 for immediate relief.

Lutheran Hour for Europe

The suggestion of a "European Lutheran Hour" was greeted with enthusiasm by Professor Meiser and all to whom we broached the subject. The L. L. L. is heartily urged to make a "Lutheran Hour of Europe" its definite objective and to do everything in its power to get it under way as soon as possible.

The Cry from Europe

The plight of Europe awakens in any Christian a consciousness of a world call. "Behold, I send you" is God's call to our Synod today. Without the Gospel, Europe can never recover and be a power for good in the world. The measure of a God-pleasing recovery will be in the ratio in which we succeed in bringing one by one in Europe back to God with the preaching of the Gospel of Jesus Christ.

The "Atlantic" Discusses Church Union

A Review by THEODORE GRAEBNER

To the January issue of the *Atlantic Monthly* Dr. Bernard Iddings Bell contributes an article entitled "What about Church Unity?" Dr. Bell is a member of the Episcopal Church and noted for his polished and trenchant style. His *Atlantic Monthly* article is in his best vein.

Dr. Bell brings out a point which we have often made in these columns. He establishes the fact that while denominations are divided horizontally, each denomination being a separate layer, as it were, of Christendom, there is a vertical conflict, which cuts through all denominations and which is much more serious a difference since it represents "a fundamental difference in ideology within these many denominations." He refers, of course, to the conflict between historic Christianity and Modernism. After all, he says, even Catholics and Protestants once agreed on the nature of man, on the nature of God, on the mission of Christ. (The first section of one of the Lutheran creeds, the Smal-

cald Articles, says much the same in its opening paragraphs.) On the other hand, "liberal," "modernistic" Christianity denies that man is wholly evil and that he can be saved only by a divine act of redemption. Instead it teaches that man is potentially good and that he needs only education and favorable social environment in order to attain the divinity of Jesus — who is not essential God, and not to be adored. Dr. Bell points out that these two forms of Christianity are in such essential disagreement that both cannot be true. One must be false if the other be true.

Dr. Bell himself is not what you would call an orthodox Christian. He contends that those are wrong who assert that "snake worship in the backwoods of Kentucky is as noble as what goes on at the Riverside Church under Dr. Fosdick." We would consider this example of what Dr. Bell calls a false tolerance somewhat ill chosen, since to us the religion of Dr. Fosdick, while possibly more civilized than snake worship in Kentucky, is just as far removed from true religion. Dr. Bell looks upon all denominational differences as rather unimportant. But there is no question about his sympathy for a Christianity which "gives a clear and single answer to basic questions about man, about God, about the existence or non-existence of the supernatural, about whether Jesus Christ is only an excellent human sage or God-made-man for man's salvation from man's incurable folly and weakness of will." The conclusion at which he arrives is rather discouraging for religious unionists. His opinion is that the churches should first come to terms on a vital form of religion which in time like ours, "when civilization is in dire peril," will give humanity a stable basis for courageous living. Until that has been attempted, he concludes, let us postpone church mergers.

We were interested very much in Dr. Bell's statement regarding conditions in his own denomination. He says that the Episcopal Church is made up of two parties, the one the "Anglo-Catholic" and the other the "Liberal Evangelical." The "Anglo-Catholic" we would call the conservative or the Evangelical party, while the "Liberals" are the Modernists. The former have on their side the Book of Common Prayer, which represents the old Protestant doctrinal position and is indeed to a very large extent identical with the faith that Lutherans confess. He says that this party "can count on many bishops, a majority of the clergy (especially of those under forty years of age), twenty-two 'religious orders' of monks, friars, sisters, nuns, and a strong minority of lay people, which includes many late converts." The Modernists or radicals on the other hand "have a large minority of the clergy, some bishops strategically placed and strongly vocal, a majority of the lay people (especially in the larger parishes on the Eastern seaboard), and lots of money." Now, what interests us in this statement from a man who looks back upon 35 years of ministry in the Episcopal Church is his assertion that the conservatives in that body can count on a majority of the clergy while the majority of the laymen have thrown overboard the traditional faith. We would say that the case would be much worse if the proportions were reversed. And since it is especially the younger generation of clergy which are conservative in their theology, it appears that a return to the older Episcopalian theology is in process. There seems to be a return in many areas to the teachings of a Bible-centered Christianity.

Speaking of the conflict within the Episcopalian Church, Dr. Bell reminds us that "the Methodists, Presbyterians, Baptists, Dutch Reformed, Congregationalists, and the rest are internally in the same situation." Concerning the churches here mentioned by name this is undoubtedly true, although modernistic decay is probably much less advanced in the Presbyterian and Dutch Reformed churches than among Methodists, Baptists, and Congregationalists.

The article does not mention the Lutheran Church. (Certainly, this well-informed writer cannot include them in "the rest.") It will not be out of place, therefore, to state in outline how the Lutheran Church should be rated in this conflict of traditional Christianity with Modernism. It is generally understood that the Lutheran Church is a fundamentalist group. We can accept this term only with reservations. The Fundamentalists of Protestantism assert that for church fellowship (mutual exchange of pulpits, transferring of members, altar fellowship) nothing is demanded but agreement in the fundamentals, the great essential teachings of Christianity (like the Trinity, the Deity of Christ, the Atonement, Justification by faith, the resurrection of the body). Lutheranism, however, where it is true to its confessions would call such fellowship unionistic. We hold that no one has a right to set aside any doctrine of Scripture, whether it be essential to saving faith or unessential, important or unimportant; we must confess all that God's Word has taught us. (See the *Historic Lutheran Position in Non-Fundamentals,* by the present writer, page 26 ff.) In this sense, accordingly, Lutheranism is not to be classified as "fundamentalist."

And yet the Lutheran Church in America is of all Protestant bodies the most consistently confessional. And it is increasingly confessional. Even a superficial study of the history of Lutheranism is convincing on this point. We have lately restudied the chapter entitled "Why Missouri Stood Alone" contributed by Prof. Th. Engelder to *Ebenezer,* a jubilee volume published in 1922. Professor Engelder points out that "the Missourians labored, not to keep the Lutherans separate, but to unite them, and they went about it in the Lutheran way. That is the only way, according to the Augsburg Confession," and he quotes the Seventh Article. But he points out that Lutheranism was almost completely besotted with Rationalism in those days. He quotes General Synod authorities who declared that Luther's doctrine of the Real Presence "has long ago been abandoned by the great majority of our ministers." The General Synod was, in fact, "a kind of mongrel Methodistic Presbyterianism." Other leaders publicly denounced the Lutheran doctrine on Baptism. One should read the whole sad story in Professor Engelder's chapter and in the second volume of Dr. Bente's *American Lutheranism.*

That Lutheranism as a whole has not only during the past hundred years but even in recent decades marked great advances towards a more soundly confessional position cannot be denied. It is a situation recognized by all non-Lutheran observers. The *Christian Century* is almost moved to tears when it notes the hopeless addiction of Lutherans to their confessions. We recognize in this change an evidence of the power of God's Spirit. The LUTHERAN WITNESS intends to present the historic picture with some more detail. Currently there is some discussion of the question whether some Bible passages directed against certain errorists can be properly applied to American Lutherans outside the Synodical Conference. We shall submit the facts as revealed in the records and also shall investigate the merits of the proposition that certain texts should not *today* be applied to Lutheran bodies from which *in obedience to other texts* we may be compelled to remain separate. These things pertain to the matters which laymen are not only interested in but which they are able to comprehend and on which they can and shall pass judgment.

Sola Gratia – Sola Scriptura – Sola Fide

By HORACE H. ERDMANN, Kitchener, Ontario

A meeting of pastors of the Canada Synod of the U. L. C., the American Lutheran Church, and the Missouri Synod was held in Waterloo, Ont., on Nov. 20, 1945. This was the third of such meetings to be held in Ontario during the past two years. On each occasion approximately sixty pastors were present.

At this meeting the chief speaker was Dr. E. C. Fendt, professor at the Theological Seminary at Capital University, Columbus, Ohio, of the American Lutheran Church. Writing in the *Canada Lutheran,* Dr. C. H. Little, professor at Waterloo Seminary, U. L. C., gives the following summary of Dr. Fendt's presentation.

"In his first address Dr. Fendt discussed at length the doctrine of Predestination, or Election. This doctrine of God's Predestination, he declared, is a mystery, insoluble to our finite minds, and that only in the Confessions of our Lutheran Church is a clear exposition of it to be found. Luther, he asserted, based his entire theology on God's revelation in Jesus Christ, centering in the propitiation made in the Person of Him who is our Redeemer from sin, death, and eternal damnation. Dr. Fendt emphasized strongly that our whole salvation from beginning to end is solely by the grace of God in Jesus Christ, our Lord. He pointed out that the doctrine of Predestination is necessary for two reasons: first, it humbles our pride by taking from us any and every idea that our salvation is dependent in the least degree on anything that we do, but solely and alone upon the merit of Christ, our Savior; secondly, it is the greatest hope or assurance that God could give us of our salvation. Only real Christians, true believers, can understand the truth of Predestination. Here he quoted Luther as saying: 'In Predestination God assures me of my salvation'; and again: 'On the work of God my salvation depends.' Every believing Christian should accordingly say: 'My faith clings to Christ, not because I have been predestinated; but, because I have faith, I cling to Predestination.'"

In his second lecture Dr. Fendt spoke of Luther's understanding of Predestination. Here he discussed Luther's use of various terms, declaring that Luther's theology cannot be understood apart from a clear understanding of the terms that he used. Under the theme of this discourse he treated of doctrines closely related to Predestination, such as the doctrine of the Word of God, as being *in toto* and in all its parts the revelation of God, inspired throughout and containing all that man needs to know for his salvation. This Word, always accompanied by the Holy Spirit with all His gracious power and influence, is essentially the Means of Grace. Another related doctrine is the doctrine of Justification by Faith, a doctrine which is central in our Christian religion and which is unique to it, no other religion having a doctrine that in any way approaches or resembles it. Faith, he pointed out, "does not justify because it is so great a virtue in God's sight or as in any sense a work on our part, but the receptive hand by which we appropriate to ourselves all the blessings secured for us by our Lord Jesus Christ, who by His infinite sufferings and death on the Cross of Calvary paid the full penalty for our sins and by His perfect keeping of the Law in our stead and as our Substitute wrought out for us a perfect righteousness wherewith all we who are believers in Him are clothed, and which constitutes for us a 'robe of righteousness' and a 'garment of salvation' that is without flaw or blemish in the sight of God. Surely we cannot conceive or imagine anything so comforting or consoling to our feeble souls or troubled consciences."

Twin City Lutheran Seminar

The 1946 Lutheran Seminar sponsored by the American Lutheran Conference will be held in the Twin Cities February 26.

The topic for the 1946 Seminar is: "GOD WORKS THROUGH HIS CHURCH. 1. The centrality of the Word in the contemporary Church; 2. The Church and its community; 3. Lutheran unity and cooperation."

Speakers are: Dr. Harold Yochum, president of the American Lutheran Conference; Dr. C. Franklin Koch, executive secretary of the Board of Social Missions (U. L. C. A.); Dr. O. P. Kretzmann, president of Valparaiso University.

The Twin City Committee is composed of the following: The Rev. E. Clifford Nelson (N. L. C. A.), chairman, the Rev. Reuben Youngdahl (Aug.), Dr. Claus Morgan (L. F. C.), the Rev. Herbert Lindemann (Mo.), and Dr. Carl Bartsch (U. L. C. A.).

Resolution of Agreement

Elyria, Ohio
September 24, 1945

We, the undersigned pastors of churches in the American Lutheran Church and Missouri Synod, respectively, hereby declare that we have studied and discussed the doctrines and practices presented in the Doctrinal Affirmation, and we find that we agree on them and that there is among us no difference in doctrine or practice that would be divisive of church fellowship.

Resolved to send a copy of this resolution to Dr. J. W. Behnken, Rev. W. F. Lichtsinn, Rev. H. W. Bartels, Dr. Em. Poppen, Dr. J. W. Schillinger, and to the Committee on Lutheran Union of each body.

SIGNED:

Henry L. Lieske, Elyria, Ohio
W. J. Fields, Oberlin, Ohio
W. W. Walker, Elyria, Ohio
Roland Bosse, Amherst, Ohio
F. W. Loose, Lorain, Ohio
Edwin E. Prange, Berea, Ohio
John E. Braun, Venice, Ohio
C. C. Wannemacher, Norwalk, Ohio
Theo. Stellhorn, Jr., Sandusky, Ohio
Theo. G. C. Stellhorn, Sandusky, Ohio

The above resolution is the result of conferences held in response to the recommendation that came from the presidents of the respective church bodies soon after the adoption of the 1938 documents at St. Louis and Sandusky conventions. Four such conferences were usually held in each year. Doctrinal, exegetical, and practical papers were submitted in addition to the forum discussions of the synodical documents.

It is not quite correct to say that these conferences brought about agreement. Rather, they discussed and made evident that agreement in doctrine and practice existed and needed only to be brought into the light of recognition. The conferences will continue, and will from now on try to find the God-pleasing way to give effect to the declaration adopted.

F. W. LOOSE

When Calling a New Pastor

An elite Methodist church took great pleasure in announcing that it would on the following Sunday celebrate the 87th birthday of its pastor. Greatly interested, we wondered how long that minister had served as pastor of that congregation. To our great surprise we read that he had begun his pastorate in that church at the age of 72 years. . . .

In the opinion of the writer the trend to despise age and maturity of pastors is one of the several deplorable signs of the times. What God-bestowed and Spirit-developed talents and gifts are discarded by congregations which simply refuse to consider regularly proposed candidates because they have reached the 50th milestone.

The world is wiser in this respect than "the children of light." Our generals average 50 to 65 years in age, our presidents generally are men over sixty, the greatest industries and utilities of the land are guided by men in the so-called "old age" bracket. When next a vacancy occurs in your congregation, do not feel that an older pastor cannot serve simply because he is older. — *M. Piehler in Northern Illinois Stewardship Bulletin.*

For Christ and Humanity

Our Church in Service to a World Stricken by War

A Christmas Party in France

On Dec. 24, 1945, our Detachment sponsored a Christmas party for over 300 French orphan children of Bolbec, France.

The chaplain's office drew up the program, saw to it that the prisoners of war made 400 toys (doll cradles for the girls and trucks for the boys), and that 400 Christmas stockings out of flour sacks were requisitioned from the POW bakery.

The chaplain went to the soldiers and asked them to donate the candy from their weekly ration. Before the chaplain realizes it, he has over 3,000 bars of candy, enough to put eight bars in each stocking. And for weeks no French orphan need stop an American soldier on the street and ask in the French equivalent, "Any gum, chum?"

The chaplain is thankful that he has studied a little French in his spare moments to enable him at least to read a short speech in French. The program itself contains, besides a short "Popeye Movie" (also French children enjoy "Popeye"), a stage performance by PW's, and selections by the PW orchestra, a number of Christmas carols mimeographed in English as well as in French, so that the soldiers as well as the children can join in the singing.

However, the chaplain has his misgivings, wondering whether the French children really have the same melody to their version of "Oh, Come All Ye Faithful," "Silent Night," "O Tannenbaum," etc. He soon discovers that although the children sing in a different language, the melodies are still the same. And the chaplain likewise makes the discovery, to his surprise, that the song which the little orphans sing best of all is the old German favorite, "O Tannenbaum" ("O Christmas Tree").

Picture it to yourself. There at one end of the hall sits a group of American soldiers singing in English, "O Christmas Tree, O Christmas Tree"; then there are the French orphans singing, "Mon beau sapin, roi des forets"; and then, too, the members of the German PW orchestra chime in with "O Tannenbaum, O Tannenbaum." To hear it and see it leaves an indelible impression.

After the Party at Bolbec, France

A Christmas Party in a French Orphanage
Part of the smiling crowd with their nurses

France is, of course, a Catholic country, and that would lead one to suppose that all the children at the party were Catholic. However, such was not the case; for the city of Bolbec, where I am located, has quite a number of Protestants. The Protestant pastor, Gaston Namblard, was present at the party. When I had dinner with him on Christmas night, he told me that his congregation numbered about 1,000 souls.

CHAPLAIN WILLIAM K. KAUTZ
Bolbec, France

Christian Hospitality in England

Some time ago I was informed that the LUTHERAN WITNESS carried a very interesting article on the hospitality shown to our American service men and women here in England.

Fortunately I have been one of the many that have had the good fortune to take advantage of all this goodness showered on us. Needless to say, it has meant very much to me, also those others who have been out here often, or even only a few times, during their stay here in England. As I have been stationed only a few miles away from the Lutz and Lawton family during the past eighteen months, you can well imagine how often my free evenings and week ends have been spent under their roof, really I should say, with my feet under their table.

It really is amazing all that they really do, and many folks will have a good deal of doubt in their mind in regard to the figures Rev. Janzow used in his article. From personal experience I would say that he underestimated the amount rather than exaggerated it. It is truly a sign of God's blessings upon them. Also on us who have shared those happy moments, whether they have been a few or otherwise.

In a few months I shall complete my three years here in England. As my days here are numbered, this home at 299 Preston Rd. shall be missed dearly. — It has meant so much to me during all this time, more than words could ever hope to explain.

One of the many fortunate fellows that has found this happy home of Lutherans here in England.

CHARLES P. BOEHN, T/Sgt.
Watford, England

Service of the Army and Navy Commission

Even with the efficient operations of the Army postal service, such well-established magazines as *Time* and *Newsweek* find it impossible to get their publications delivered on time and in order. Yet the regular monthly mailing of Army and Navy releases not only comes through in logical sequence, but also arrives within a few days of the beginning of the month of issue. And this is accomplished despite frequent changes of addresses.

The Lutheran Church as a whole takes better care of its members in service than any other denomination. I need but review my travels in the Army and indicate the services that were at my fingertips to illustrate the thorough coverage provided. I am an average GI, so my case can be construed as typical.

Not content with such completeness the Lutheran Church also provides regular Thursday evening Communion services in Manila for troops in the vicinity. A leader in this movement is Colonel Martin Poch, Chief of Chaplains, Sixth Army, a Missouri Synod pastor. These services often attract civilians, and among Army personnel they have so far one adult baptism and two confirmations to their credit. All of these church services can boast of better attendances than similar ones back home.

At these services a collection is raised, proceeds of which go toward the proposed Lutheran service center for Manila. The collection plates, overflowing with peso bills, are testimony of the spirit in which this plan meets with the men and women who will participate in its benefits. The enthusiasm for some place with Christian atmosphere stems from the experiences

service people have had in similar centers in the States.

The percentage of churchgoers among those in uniform is about the same as that back home, but of those who attend I have found Lutherans to be among the most ardent and devout. Their attentiveness during the sermon, their sincere praying, their active partaking of the Lord's Supper, are attributable to the real blessing which they receive.

The Lutheran Church is making many permanent friends among service people. We are appreciative of the close contact which the Army and Navy Commission maintains with us and for its vigilance in keeping us mindful of our religion. Our Church is our best link with loved ones far away. Through it we are united with those whom miles separate.

WILBERT E. SCHEER
Member of Redeemer,
Park Ridge, Ill.

Manila, P. I.

Opportunities in Palestine

(From a Letter of a United States Chaplain)

The Lutheran institutions in and around Jerusalem (operated formerly from Germany), valued at more than five million dollars, are in danger of being lost to the Lutheran Church. Let me give you a little summary of these institutions as I found them.

1. *The Syrian Orphanage* (Schneller School) is an industrial school for orphans and half-orphans, whose graduates are well trained and seem to exercise a good Christian influence wherever they go. Owing to the war the former enrollment of 300 to 400 boys has been reduced to about 100. The military authorities are now planning to return this institution to the German Lutherans. However, since the Allied authorities will not permit this, it will probably be given over to the Zionists or some other group willing to operate it. This Syrian Orphanage has also a very fine school for the blind and a school for girls as well as a beautiful orange farm near Joppa. All this property is now vested in a public custodian, a Roman-Catholic Englishman. It seems that the Jerusalem authorities would turn this property over to some American Lutheran body willing to assume the responsibility of carrying out the work in the spirit of the founders.

2. *There are numerous German Lutheran churches in Palestine.* Just a stone's throw from the Church of the Holy Sepulcher is the beautiful cathedral-like church named *Erloeserkirche.* There is also a beautiful Lutheran church on Mount Olive, which the Roman Catholics would like to take over. Saidn Abud, a man eighty years old, is the pastor of the Lutheran church at Bethlehem. There is also a church at Beit Jala, badly in need of repairs. Its native Arab pastor, Bass Hadad, is just living from hand to mouth. His congregation is small, and something should be done for his support.

3. I also visited *the Lutheran school at Beit Sahur.* The Anglican Bishop of Jerusalem, under whose care this school is at present, said that he is willing to turn it over to an American Lutheran body immediately. Mr. Shihade, a very fine evangelist and a devout Christian, is its main teacher and is doing a splendid job. This school, located within sight of the Shepherds' Field, has about 300 children and seven teachers, and can be financed and supervised from the Schneller Home.

4. Then there is a boarding school for girls called *Talitha Cumi,* formerly operated by the Keiserswerth Schwestern. It has about 75 students now, as against a normal enrollment of about 140. They also operate a seminary for the training of kindergarten teachers, who have been found very capable and possessing a beautiful Christian spirit. If some group would take over this institution, they could do so with about six deaconesses, whom they would have to support. The Kaiserswerth Schwestern had also a hospital in Jerusalem, operated by German doctors and deaconesses.

Dr. Long, executive secretary of the National Lutheran Council, said the problem of the Palestine orphaned missions is being studied and certain preliminary contacts have already been made. The case of the Syrian Orphanage has been referred to the American Committee of the Syrian Orphanage. *N. L. C. News Service*
(Condensed)

District Publicity Men Meet with Press Committee

It was bound to happen before the observance of the Synodical Centennial — we mean the first conference of all District publicity chairmen from coast to coast.

Thus the first work seminar of publicity chairmen was held in St. Louis on Jan. 9 and 10 under the sponsorship of the Synodical Press Committee. Elaborate plans had been made, and these were put into operation by the man most responsible for their authorship and success, the Rev. Adolf Meyer, able chairman of the Synodical Press Committee, who presided over all meetings and personally injected the spirit of working together which pervaded all sessions.

The other two members of the Synodical Press Committee read papers and assisted in various ways, the Rev. Wm. F. Bruening, serving as secretary, and the omnipresent Mr. J. F. E. Nickelsburg, cheerfully rendering invaluable services wherever they were needed.

The work seminar was planned and conducted with special emphasis upon *work.* Members of Synod can be assured that there was no waste of time. In fact, all available time, including a night session till a quarter of eleven, was devoted to the discussion of every phase of publicity from the most recent use of the printed word, making type talk as never before, to flashing the Gospel through the skies via radio and to presenting the work of the Church by means of a technicolor talkie (the new film of the Southeastern District on its missions was shown after it had arrived just that afternoon).

It was, in general, a rare treat for publicity-minded men to hear the prepared papers and to share in the constructive give and take over the table by all members assembled. The steady attendance is testimony for that; there was no inclination to cut "classes." In fact, a group of visitors was welcomed daily. It was called to our attention that one congregation had made it possible for its minister to attend by paying all expenses although he was not a member of the seminar. Let's have more of that spirit!

The subjects discussed included the following: the Rev. Wm. F. Bruening, "The District Press Committee"; the Rev. H. W. Gockel, "Preaching Through the Press"; the Rev. Gerhardt Mahler, "Presenting the Church to the Public"; the Rev. Karl Kurth, "The St. Louis Lutheran Publicity Organization"; Mr. J. F. E. Nickelsburg, "Service Helps for Publicity"; Mr. Paul Kiehl, "Visual Education"; the Rev. August Brustat, "Techniques in Contacting Editors and Other Publicity Men"; Mr. John Greenway, "Making Type Talk"; Dr. Eugene R. Bertermann, "Religion on the Radio"; the Rev. H. H. Hohenstein, "KFUO"; Prof. Oswald C. J. Hoffmann, "The Necessity for a Lutheran Reply Movement and How We Propose to Meet It"; the Rev. E. J. Knoernschild, "Radio Publicity."

Resolutions adopted are designed to bring about a closer co-operation and an

At the Meeting of Synodical Publicity Officers in St. Louis
L. to r.: Rev. Karl Kurth, Rev. W. F. Bruening, Rev. Adolf F. Meyer, Mr. J. F. W. Nickelsburg

increased efficiency between the Synodical Press Committee and the various District press committees. Publicity materials will be made available for more extensive and intensive use; all in all, general and local publicity should be stimulated greatly. It was also resolved to hold a similar seminar in January, 1947.

All local arrangements were made by the alert officials of the St. Louis Lutheran Publicity Organization, the Rev. Karl Kurth, president. WALTER HERRLING

Lutheran Youth Leaders Meet

A conference of unusual interest was held on January 10, when leaders of all the Lutheran youth organizations in the United States met at the Lutheran Youth Building in Chicago. Prof. Otto H. Theiss, executive secretary of the Walther League, presided at the meeting. In attendance

Meeting of Lutheran Youth Leaders, Walther League Headquarters, Chicago

Back row: The Rev. Clifford Johnson, Prof. O. H. Theiss, The Rev. O. V. Magnussen, Mr. W. F. Weiherman, The Rev. Christian Justesen, The Rev. Joseph W. Frease, The Rev. A. R. Kretzmann, The Rev. Thomas Coates

Front row: The Rev. Marcus Rieke, Mr. Alvin Schaediger, The Rev. A. E. Hanson, The Rev. Oscar C. Hanson, The Rev. Wilton Bergstrand, The Rev. Merton P. Strommen, The Rev. Raymond Wargelin

L. M. NICKELS PHOTO

were representatives of the Luther Leagues of the American Lutheran Church, the United Lutheran Church, the Lutheran Free Church, and the Augustana, Norwegian, Danish, and Suomi Synods.

Each representative, in turn, presented a brief historical sketch of his organization, outlined the method of operation, and described current projects. The conference offered a valuable opportunity for the interchange of ideas and for the discussion of common problems in the realm of Lutheran youth work. Although methods and terminology differ among the various groups, they share a vast area of common interest. Perhaps the chief value of the conference was the fact that it enabled these leaders to become acquainted with one another and with the work of their respective organizations.

An interesting feature of the conference was the display of all the literature issued by the various organizations. The group resolved to meet again next January.

THOMAS COATES

Reverberations of a Speech

However replete with doctrinal aberrations the address of Bishop Oxnam, president of the Federal Council of Churches, at the Protestant Reformation Rally in St. Louis may have been, that part of it in which he assailed the politics of the Catholic Church, its attempt to dominate the country, its efforts to control the press, the radio, and the movies, its demand for public support for its parochial schools, and its clerical fascism was well-aimed.

A sample of the validity of Bishop Oxnam's charges, that the Roman Catholic Church seeks to boycott and control the press in its own interest, was furnished in connection with his address here. The speech was suppressed by most of the important newspapers of the country. Of the four dailies in the nation's capital three completely ignored the fact that he made the speech, and the fourth printed a few paragraphs released by the Associaed Press that contained nothing of that part of the speech which inveighed against Roman Catholic intolerance.

It is interesting to note Catholic reaction to Bishop Oxnam's charges. In a sermon reprinted in *The Oriflamme*, December issue, monthly bulletin of the St. Louis Cathedral, Cardinal Glennon of St. Louis had this to say:

> We had an example lately, when so many sects united and came to disturb the quiet of this old Catholic city. They thought here was a good place to start a national movement against the Catholic Church. While various sects were represented here at this meeting, most of the leaders of them were bishops, and they were gathered ostensibly to observe the anniversary of the founding of Protestantism. Now, the Protestant religion was founded by Martin Luther, and we have a Lutheran Church which tries to perpetuate the teaching of Martin Luther. They teach that bishops should be abolished.* Yet this meeting celebrated Luther's anniversary while the Lutheran people must have told them they had no right to represent them or Martin Luther either. They left us with very unpleasant memories.

While there is truth in the Cardinal's contention that the Protestant Reformation Rally here contained a large grain of incongruity, in order to avoid a repetition of the "Protestant embarrassment" and in order to counteract the Catholic emphasis that has come to this old city as the new seat of a cardinal, it will perhaps be best for Lutherans here to take over this year's Reformation observance at Kiel Auditorium as a witness against Roman Catholic as well as Protestant errorism.

GERHARDT MAHLER
in the *St. Louis Lutheran*

* Correct, if accepting bishops signifies acceptance of the "Apostolic Succession."
ED. L. W.

Grateful POW

LUTHERAN COMMISSION
FOR PRISONERS OF WAR:

My special thanks to you for your intention to mail Dr. Pieper's *Christliche Dogmatik* to our theological freshmen here. I am myself working in it every day, and it really cleared and fixed my Lutheran mind at all. This is that book which, besides of the Bible, gave me most of all in my life. The lucidity of language in spite of its most scientific character, the steady argumentations on hand of proofs from the Holy Scripture and reprinted quotations from Luther's works are its very excellency.

WERNER FIEBIGER, Prisoner of War
Serving as Chaplain
at Camp Maxey, Tex.

Love One Another

On the afternoon of May 27, as on every Sunday, the Catholic populace of Santiago, Yecla, a municipality of Ixtlahuaca (State of Mexico), with abandonment devoted itself to drinking pulque. When drunkenness had become general, the cries of Encarnación Sanchez and Eleuterio Pineda rose from the multitude. They roused the rabble to dispose of the evangelists once and for all. Men and women armed themselves with rocks, clubs, knives, and hoes. Enraged and cursing, the mob advanced upon the homes of the Protestant pastors Feliciano Juárez and Vicente García, and minutes later the ministers had been lynched and quartered and their homes dynamited.

To judge from the information gathered in the city of Toluca, among the local authorities, it appears that the Catholic parish priest José A. Vivas had not been ignorant of the development and planning of the crime. As to the responsible persons and actual perpetrators, they are being held in the Central del Estado prison.

This is not the first time that some fanatic and irresponsible Catholic uses dynamite as a recourse to propagate the faith. Within the past three months, that is, since the "Pastoral Letter" issued by Monseñor Luis Martínez, Archbishop of Mexico, there have occurred the following acts, recorded among the most serious:

The Catholic priest José Angulo, inhabitant of Ojitlán, Oaxaca, placed a bomb in the house of the evangelist Porfirio Martínez. P. M. and five members of his family died in the explosion. As agent of the Publico Ministerio, a sergeant of the army was sent from the capital of the state. Upon arriving at Ojitlán, he let loose a philippic against the Protestants.

In Actipan de Morelos, Puebla, the Catholics took the Protestant minister by surprise at two o'clock in the morning. Among blows and a shower of stones, they took him to the square of the town, and there they treacherously killed him with three shots in the chest. When dead, they disfigured his face. For the purpose of placing the blame on the victim, the door of the Catholic church was burned.

In San Andrés Timilpan, Mexico, the parish priest Arnulfo Hurtado, at the command of a group of fanatics, dynamited the evangelical church and the homes of the Protestants. One pregnant woman was killed by Hurtado by blows on the ab-

domen. The same priest decreed the expulsion of the evangelists and ordered that water should be denied to the survivors and a grave to the seven victims.

In Canlote, Michoacán, the Catholic priest Rafael Martínez set fire to the church and the homes of the Lutherans. Roused by him, the fanatics repeatedly outraged the women. The evangelists who were successful in escaping fled to the mountain. One hundred and five of them arrived in Mexico [City] demanding guarantees [of safety].

David G. Ruesga, governing bishop of the "Church of God," has applied to the authorities as often as excesses of intolerances have occurred. He always received promises, but until today at least, and according to his own affirmation, he has not received the guarantees [of safety] requested. At the beginning of last week, he declared:

"It is a reproach and a shame to any Church to permit acts such as these, which reveal the fanatical ignorance of its members. We do not ask for the punishment of the crimes which have been committed, but observance of Article 24 of the Constitution and ample guarantees for the exercise of our faith strictly in accord with the law."

Moreover, he thus rebuked Don Luis María Martínez:

"Mr. Archbishop of Mexico: Before you are the truly criminal fruits which your 'Pastoral Letter' is producing. Not only Christian piety condemns the reprehensible acts which are being committed. We beseech you that you direct to the public another 'Pastoral Letter,' in which excommunication is threatened to any person who lifts a hand against any one who professes a different religion." — *Tiempo*, issue of June 8, 1945, pages 6 and 7.

(*Tiempo* is the Mexican counterpart of *Time Magazine*. Original Spanish in our files. — Ed.)

From a Pocket Notebook

The Gamma Delta organization is collecting from its members and friends a modest sum — $10,000 — toward a memorial chapel at the University of Alabama, to honor the "memory of those members of Gamma Delta who have given their lives for our nation." . . . Among those who have served more than a quarter of a century on their church council is Mr. F. Biehl of St. John's, Clinton, Iowa. He has now been 30 years in office. . . . At Saint Ansgar, Iowa, a gift of over $2,000 was the farewell token of gratitude presented Pastor Brammer by Immanuel Congregation for his many years of consecrated service. . . . Jehovah Church, Chicago, has dedicated a sanctuary which has a unique pavement, made up of marble from the far corners of the earth, including Perry County, Mo., and Palestine. . . . The Lutheran Laymen's League offers in its *Leader's Guide* a new feature: "The Bible Book of the Month." St. Luke's Gospel was the book for January, Acts for February, the Psalms for March. Good study hints are supplied. . . . Our Northern Illinois Supplement makes mention of the dynasty of Reinkes who have labored in pastorates in the Chicago area, beginning with Pastor Augustus Reinke, founder of our Deaf Mission and pastor of Bethlehem Church, followed by his four sons in various great parishes — Edwin, Arthur, Alfred, who have gone to their reward, and Raymond, now Visitor of one of the Northern Illinois circuits. . . . The Rev. W. Piehler sends us the yearbooks of his two parishes of Town Scott and Town Maine, Wis., with mimeotyped line drawings of unusual excellence. . . . Our folks at Hobart, Ind., were so interested in the news that District publicity committees would meet in Saint Louis that they sent Pastor G. H. Hentschel at their own expense in the interest of the publicity of Trinity Church. . . . At Miami, Fla., our lay delegates to the Southern District convention at New Orleans went by plane both ways. . . . And the Roman Catholics have 52 planes in constant use in their mission fields in Africa. . . . For the third year the receipts of the Lighted Lantern Broadcast (Atkins, Iowa) have gone to Synod's Mission to the Blind. . . . An actual photograph of Henry Wadsworth Longfellow is in the possession of the Wadsworth family at Long Beach, Calif., and is now a loan to First Lutheran School. . . . Another thing that keeps editors from growing old gracefully is the sending in of group pictures which have all the names of the persons typed on tissue paper, firmly pasted on the back of the picture. . . . Mr. Paul Brandt of Fort Worth, a member of the District Board of Governors of the Lutheran Laymen's League, is a strong believer in our synodical youth service. He was the underwriter of the seminar conducted by Gamma Delta at Texas University last month. G.

New Chairman — Board for Young People's Work

The Rev. Clarence Peters, the new chairman of Synod's Board for Young People's Work, was born Jan. 8, 1903, at Linn, Kans., the youngest son of Mr. Mrs. Nick Peters. He received his education in Zion Lutheran School, Linn, Kans., Saint Paul's College, Concordia, Mo., and Concordia Seminary, Saint Louis, graduating in 1927.

Clarence Peters

He served Saint Paul's Congregation, Venus, Nebr., 1928 to 1936; and St. John's Congregation in Scottsbluff, Nebr., 1936 to 1939. He was permitted, under the blessing of God, to see this mission develop into a self-supporting congregation with a neat church property. Since 1939 he has been serving St. Luke's Congregation in St. Louis.

In 1928 Pastor Peters married Miss Marie Grossheim of Rock Hill, Mo. They have three daughters, Ruth, Eunice, and Lois.

From the very beginning of his ministry, Pastor Peters interested himself in young people and in the program for youth. In the Northern Nebraska District he served as zone chairman, camp committee chairman and dean, Christian Service chairman, District young people's committee chairman, and as president of the Nebraska District of the Walther League. This interest in the youth of the Church he has continued in St. Louis. He is a pastoral counselor of the Saint Louis local Walther League and has continued to serve in summer camps. He has been chairman of the Lutheran released-time project in St. Louis since 1940. Upon the election of Pastor E. L. Roschke to the presidency of the Western District and his resignation from the board for young people's work, Pastor Peters was selected to fill this position. K. K.

University Pastors' Conference

With university pastors of major campuses from Massachusetts to California and from Texas to North Dakota in attendance, the twelfth annual University Pastors' Conference met on Jan. 18 and 19 at the Morrison Hotel in the city of Chicago. "Ask for the old paths . . . and walk therein" (Jer. 6:16), the theme of the convention, characterized the various sessions; yet only in their true sense, namely, faithfulness to the old paths of the eternal Word, but constant seeking for new paths of method.

The two days of conference were with papers and discussions, ranging from the scholarly "The Doctrine of Total Depravity vs. Civil Righteousness and Natural Love" by Dr. Paul Bretscher of Concordia Seminary, St. Louis, to the more simple, yet important "The Returning Serviceman, Specifically the Married Man" by the Rev. A. C. Scheips of the University of Michigan. Prof. E. M. Plass of Concordia College, Milwaukee, member of the Student Commission, read a portion of a lengthy treatise concerning the character of Luther, at which he has been laboring for the past few years. Upon the recommendation of the resolutions committee the conference urged the publication of the entire treatise. The Rev. F. Brunn, secretary of the Committee on Doctrinal Unity, presented in some detail various reactions to the Doctrinal Affirmation.

Administrators in the various phases of the Church's work gave brief, up-to-date descriptions of their respective fields of activity, Dr. A. Klinck, president of Concordia Teachers College, River Forest, representing the Christian day school; Prof. Carl Meyer, principal of Luther Institute, Chicago, the Lutheran high school; and the Rev. Theo. Thormahlen, executive secretary of the Illinois Lutheran Child Welfare

Association, the social service agencies. A number of student pastors delivered brief papers pertaining to various campus problems such as the Bible class, campus preaching, techniques in dealing with those troubled with doubt, integrating student activities with those of the local congregation.

Especially gratifying to those present was the annual report of the Student Commission delivered by its executive secretary, the Rev. R. Hahn. In his report Pastor Hahn spoke encouragingly of the increasing interest of the Church in campus work, referring especially to the increasing number of Districts which intend or already have made appropriations for the employing of student pastors and the erection of campus chapels and student centers. He also described the unusual progress in Gamma Delta, the Church's national student organization, and in the Lutheran Collegiate Association, organized for the purpose of directing the developed talents of Lutheran graduates into Christian channels. Both of these organizations are under the supervision of the Commission. In view of the increasing enrollments throughout the country, the prediction being that the previous enrollment of 1,400,000 students will be exceeded by 25%, he urged all student pastors to take full advantage of the additional opportunities and responsibilities. The Rev. W. C. Birkner, chairman of the Student Service Commission, highly commended Pastor Hahn for his work of the past year.

The Rev. H. Erck of the University of Nebraska and the Rev. Edgar Brammer of Iowa State Teachers College ably served the conference as chairman and secretary, respectively. The Rev. M. Ilse of the University of Cincinnati, the chaplain, delivered soul-searching addresses on the conference theme. In his closing remarks he commended all pastors to Almighty God, in whom and through whom alone there can be success. E. P. WEBER

Affirmation Approved

The pastors of the Independence Circuit of the Kansas District, being all present at their conference meeting, which was held at Parsons, Kans., on Jan. 21 and 22, 1946, have gone on record as having accepted the Affirmation *in toto*.

C. STUEBE, *Conference Secretary*

Campaign for Concordia, St. Paul, Gets Under Way

Left to right: Dr. M. Graebner, Rev. A. J. Frinke, Mr. Dick Siebert, Governor Edward Thye, Pres. Robt. G. Heyne, Chaplain Leland Larson. Standing: Rev. O. H. Brauer

Governor Visits Concordia College, St. Paul, Minnesota

The drive for the erection of a Lutheran Memorial Center at Concordia College in St. Paul got under way at a "kickoff" luncheon, at which Minnesota's Governor, Edward Thye, was the principal speaker.

Rev. Robert Heyne, President of the District, announced the appointment of Chaplain Leland R. Larson as Executive Secretary, to be assisted by Rev. Otto Brauer, Field Secretary of the Minnesota District; Dick Siebert, Athletic Director of Concordia College, and Mr. O. Harold Swanson, member of Holy Cross Lutheran Church, Minneapolis.

The building will house a modern gymnasium-auditorium, swimming pool with locker and shower rooms, bowling alleys, and many other recreational facilities. It will also include state offices for the Minnesota District Walther League, Lutheran Laymen's League, and the Lutheran Women's Missionary League. L. LARSON

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Carl Frederick Buchroth (d. Dec. 16, 1945) was born in Latvia, March 24, 1883. He came to the United States as a young man and entered our Springfield Seminary, graduating in 1913. After serving a charge in Chicago he became a traveling missionary in Wisconsin, Canada, South Dakota, and Minnesota, and, in 1916, the pastor of Trinity (Lettish) Church in Boston, Mass., until 1927. He then served a church in Chicago for three years and in Scottsbluff, Nebr., for eight years, when he retired and moved to Boston, where he assisted, according to ability, at Bethlehem Church, Roslindale. His end came after a long illness. The funeral service was conducted by the undersigned in Bethlehem Church. The text of the sermon was 2 Tim. 4:7, 8. The burial took place in Gethsemane Cemetery at West Roxbury. On Dec. 29, 1913, he married Miss Lydia Burkley, who with two of their three children survives him. J. F. PFEIFFER

Gustav Adolf Mueller, pastor emeritus (d. Dec. 20, 1945), was born Dec. 4, 1863, in Pittsburgh, Pa., in the old downtown parsonage of First Trinity Church. His father, the Rev. J. A. F. W. Mueller, the first graduate of the old Perry County log cabin seminary, was pastor of First Trinity at the time, serving from 1863 to 1871. His mother was Johanna C., nee Hoehne. He studied at Watertown, Wis., and completed his preparation for the ministry at Springfield, Ill., in 1888. He served as pastor at Lost Prairie, Ill.; West Point, Nebr.; Midland, and Alpena, Mich.; Punxsutawney and McKees Rocks, Pa. He retired in 1931. — In 1889 he entered the estate of holy wedlock with Caroline C., nee Thies. This union was blessed with three children.

Eleven years ago he became totally blind. On Aug. 8 he suffered a hip fracture, which led to his death. He is survived by his wife, two daughters, Mrs. Concordia Engelbert and Miss Vita C. Mueller, a son, and three grandchildren.

The undersigned officiated at the funeral on Dec. 23, basing his address on Luke 12:26. F. E. SCHUMANN

The Rev. August Ziehlsdorff (d. Jan. 7, 1946), born Dec. 26, 1869, in Lebanon, Wis., son of Mr. and Mrs. Friedrich Ziehlsdorff, spent his youth in Stettin and Otter Creek, Wis., and received his ministerial training at Springfield, Ill., graduating in 1900. He served at Mountain Lake, Minn., four years; at Swanville, eight years; at North

Spencer, eighteen years (at the two latter places he also taught school). Ill health compelled him to resign and rest for a year. He re-entered the ministry in 1931 and served Charlotte Hall, Md., until 1942, when a serious operation forced him to retire and move to Neilsville, Wis. On June 27, 1901, he married Minna Wachholz of Westfield, Wis., with whom he had three children. She died on Feb. 4, 1925. On Oct. 13, 1929, he married Magdalena Krueger of Spencer, Wis., who survives him with his three children and six grandchildren. Funeral services were conducted in the home by the Rev. John Brandt and in the church by the undersigned, his pastor. His body was laid to rest in the cemetery of the church at North Spencer, Minn. WILLIAM A. BAUMANN

George Edward Hartwick (d. Dec. 3, 1945) was born in Rainham Center, Ont., Can., on June 16, 1877, the son of Mr. John Hartwick and Emily, nee Kempf. He was baptized and confirmed in Trinity Church, Fisherville, Ont. In 1891 he entered Concordia Teachers College at Addison, graduating in 1896. He accepted a call from St. Paul's Lutheran Church, Ottawa, Ont., the same year to take over the new branch school on Dufferin Road, New Edinburgh. In 1915 he became teacher, organist, and choir director of the newly founded Saint Lucas Congregation. On July 1, 1903, he married Rosalie, nee Schroeder. She died on Nov. 28, 1927. In 1931 he was married to Anna, nee Hartwick. One son died in 1935. Funeral services were conducted by the Rev. M. J. Michael on Dec. 8, 1945. He is survived by his widow, one son, one daughter, two grandchildren, and other relatives. HORACE H. ERDMAN

Teacher John Hue (d. Dec. 31, 1945), born on Jan. 9, 1883, in Crescent City Township, Ill., son of Wm. Hue and Sophie, nee Widdel, studied at the Teachers' Seminary in Addison from 1900 to 1905, taught the lower grades of Immanuel School at Crystal Lake, Ill., and served as organist of the church for more than forty years. On Aug. 26, 1909, he married Miss Augusta Bohl of Crystal Lake, who with an only daughter and two grandchildren survives him. The funeral was held in Immanuel Church on Jan. 3, 1946. His pastor, the Rev. G. A. Gehrs, preached the sermon on John 17:24 and officiated at the burial in Union Cemetery, Crystal Lake.

G. A. GEHRS

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Proceedings of the Twenty-first Convention of the South Wisconsin District of the Ev. Luth. Synod of Missouri, Ohio, and Other States Assembled at Concordia College, Milwaukee, Wis., June 25—29, 1945. Concordia Publishing House, St. Louis 18, Mo. 71 pages. 19 cents.

Professor Paul F. Koehneke's essay "The Evangelical Lutheran Church the True Visible Church of God on Earth" is based on Dr. Walther's well-known theses on the same subject. The essayist, however, brings the whole discussion up to date. S.

Fog Over Hong Kong. By Ken Anderson. Zondervan Publishing House, Grand Rapids, Mich. 5½×7¾, 160 pages. $1.25.

An absorbingly interesting story with a Chinese wartime background. The ways of sin and the joys of faith are fascinatingly portrayed. At convenient opportunities the author weaves in the way of salvation correctly. E. C. ZIMMERMANN

Music

Reviewed by Walter Wismar

Anthologia Lutherana. Edited by Walter E. Buszin. Concordia Publishing House, St. Louis, Mo.

Much has been said and written about the musical heritage of our Church. Some of this music has appeared in collections and octavo editions at our Concordia Publishing House and many music publishing firms. In spite of all this, choir directors were often nonplused and asked: Just what is meant by the musical heritage of the Lutheran Church? After explaining and theorizing we need something practical, tangible, objective. We naturally look to our own Concordia Publishing House for guidance, and the manager, the board, and the music committee have liberally, unstintingly given their aid and support to the movement, which takes practical shape in a new edition of unaccompanied choral music and masterpieces under the unostentatious but comprehensive, compendious title of *Anthologia Lutherana.* For want of space we can at this time direct the attention of singers and musicians only to the titles of this excellent octavo edition, supplied with tempo directions, expression marks, and short explanatory notes and data. Choir directors should order a copy of each number for private study. Read them often. Play them often. You must thoroughly familiarize yourselves with the idiom and idiosyncrasies of this a cappella style. The music is not exactly easy nor exactly difficult. But the translations contain the same grand virile, confessional thoughts, and the melody of the chorale is certainly the greatest music of the Lutheran Church, and the music will convey the beauty and grandeur of the ideas of the poet. It so happens that the easiest numbers are the Christmas and Easter numbers. There are hundreds of compositions like these listed, and they should have been published long ago. Now that our Publishing House is making these treasures available for our singers, let us support the venture wholeheartedly and enthusiastieally and encourage our Concordia Publishing House to keep on with the work so well begun.

B 1	Luther-Franck. A Mighty Fortress Is Our God	$ .15
B 2	Schop-Bach. Shall I Not to God Sing Praises (Sollt' ich meinem Gott nicht singen)	.15
B 3	Bach. Ten Schemelli Chorales	.25
B 4	Hassler. Lord, Let at Last Thine Angels Come (Double Chorus) (Ach Herr, lass dein lieb' Engelein)	.20
B 5	Hassler. From Depths of Woe I Cry to Thee (Aus tiefer Not schrei' ich zu Dir)	.20
B 6	Anonymous. Glory to God in the Highest (Christmas)	.15
B 7	Anonymous. O Holy, Blissful Night (Christmas)	.15
B 8	Gumpeltzhaimer. How Long, Dear Lord	.12
B 9	Gumpeltzhaimer. Jesus' Cross, the Death and Pain (Lent)	.12
B 10	Kranz. O Christ, Thou Lamb of God (Lent)	.15
B 11	Graun. Surely He Hath Borne Our Griefs (Lent)	.15
B 12	Hirsch. Christ is Arisen from the Grave (Easter)	.12
B 13	Praetorius. A. Today Arose Christ from the Grave. B. We All Rejoice in This Glad Day (Easter)	.15

Concordia Church Choir Series. No. 5, **Now the Day Is Over** and **Sun of My Soul.** By Walter E. Buszin. SATB. Concordia Publishing House. 12 cents.

Two well-known English hymns in a new melodic and harmonic garb by the indefatigable arranger and collector Prof. W. E. Buszin himself. Both songs are easy and pleasing.

The Seminary Edition for Male Voices. No. 24, **Art Thou with Me.** 12 cents. No. 25, **To Thee, Jehovah, Will I Sing Praises.** 20 cents. Both by Johann Sebastian Bach. Arranged for male voices by Georg Schumann. Edited and translated by W. E. Buszin. Concordia Publishing House.

The expressive and tender melody of "Art Thou with Me" and the four-part aria "To Thee, Jehovah," are now ready in excellent arrangements for male voices by a master musician and choir director Georg Schumann.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Installed:

Buettner, Ernest, in Zion Congregation, Endicott, Wash., by O. Stuenkel, Epiph. Sun., Jan. 6, and in St. Paul's Congregation, Rockford, Wash., by E. Jaech, 1. Sun. p. Epiph., Jan. 13.

PASTORS

Installed:

Gorentz, B. R., in St. Matthew's Congregation, Max, N. Dak., by A. A. Schmidtke, 3. Adv. Sun., Dec. 16.

Knoll, Roy, in Grace Congregation, Kitchener, Ont., Can., by A. Eissfeldt, Sun. after Christmas, Dec. 30.

Buck, Raymond, in St. John's Congregation, Sherwood, Ohio, by O. G. Hebestreit, Epiph. Sun., Jan. 6.

Heckmann, E. A., in St. Mark's Congregation, Waco, Tex., by John L. Herzog, Epiph. Sun., Jan. 6.

Manz, James G., as assistant pastor in Grace Congregation, River Forest, Ill., by O. A. Geiseman, Epiph. Sun., Jan. 6.

Mehl, Lambert J., in Immanuel Congregation, Grand Forks, N. Dak., by Pres. Arnold H. Grumm, and in St. Matthew's Congregation, Thompson, N. Dak., by M. T. Wolfram, Epiph. Sun., Jan. 6.

Mohlenhoff, W. H., in Trinity Congregation, Glen Cove, L. I., N. Y., by A. W. Brustat, Epiph. Sun., Jan. 6.
Pullmann, M., in Immanuel Congregation, Hoxie, Kans., by Edward C. Schmidt, Epiph. Sun., Jan. 6.
Schubarth, George, in Trinity Congregation, Miles City, Mont., by Leo Thormoehlen, Epiph. Sun., Jan. 6.
Schultz, Frank J., in Calvary Congregation, Leonia, N. J., by Paul H. Scaer, Epiph. Sun., Jan. 6.
Tolson, Wenzel D., in Redeemer Congregation, Elkader, Iowa, by F. Starke, Epiph. Sun., Jan. 6.
Bahr, W. F. C., in Emmanuel Congregation, Waverly, Mo., by H. A. Mueller, 1. Sun. p. Epiph., Jan. 13.
Eissfeldt, Raymond T., in St. John's Congregation, Sycamore, Ill., by O. H. Linnemeier, 1. Sun. p. Epiph., Jan. 13.
Kohn, William H., in Bethlehem Congregation, Baltimore, Md., by Geo. Spilman, 1. Sun. p. Epiph., Jan. 13.
Lemke, Waldemar A., as associate pastor in Trinity Congregation, Faribault, Minn., by Oswald Volz, 1. Sun. p. Epiph., Jan. 13.
Otto, Walter A., in St. Paul's Congregation, Yorktown, Iowa, by C. H. Jabker, 1. Sun. p. Epiph., Jan. 13.
Michalk, A. F., in Trinity Congregation, Riesel, Tex., by Pres. E. A. Heckmann, 2. Sun. p. Epiph., Jan. 20.
Schmidt, F. C., in St. Matthew's Congregation, Meadow Grove, Nebr., by H. H. Sagehorn, 2. Sun. p. Epiph., Jan. 20.
Stellwagen, W. L., in Redeemer Congregation, Gillespie, Ill., by August Waechter, 2. Sun. p. Epiph., Jan. 20.
Uttech, William A., as associate pastor in St. James' Congregation, Shawano, Wis., by Rudolf Schroth, 2. Sun. p. Epiph., Jan. 20.

TEACHERS

Eggers, Cand. Milton, in St. Paul's Congregation, Chicago, Ill., by Enno Gahl, 1. Sun. p. Epiph., Jan. 13.
Luebke, Cand. Melvin, in Concordia Congregation, Louisville, Ky., by Carl A. Eberhard, 1. Sun. p. Epiph., Jan. 13.
Christian, Hilbert P., in Hope Congregation, Niagara Falls, N. Y., by John M. Gagern, 16. Sun. p. Trin., Sept. 16.
Germeroth, C. E., in Immanuel Congregation, West Ely, Mo., by J. A. Fischer, 2. Adv. Sun., Dec. 9.
Boriack, C. T., in Zion Congregation, Fairmont, Okla., by Hugo Hoyer, Epiph. Sun., Jan. 6.
Kalb, Ernest, in Pilgrim Congregation, Lakewood, Ohio, by Karl H. Ehlers, Epiph. Sun., Jan. 6.
Schmid, Kurt, in Peace Congregation, Chicago, Ill., by F. J. T. Frese, Epiph. Sun., Jan. 6.
Eulert, Ernst A., in St. Paul's Congregation, Malcolm, Nebr., by Earl Finnigsmier, 1. Sun. p. Epiph., Jan. 13.
Kaste, M. J., in St. John's Congregation, Roselle, Ill., by J. Rozak, 2. Sun. p. Epiph., Jan. 20.

Dedications

Las Vegas, Nev. (E. A. Wessel). The chapel of Good Shepherd Congregation, 22. Sun. p. Trin., Oct. 28.
Rochester, Minn. (A. Deye). The new chapel of Grace Congregation, 3. Adv. Sun., Dec. 16.

Cornerstone Laying

Elizabethton, Tenn. (M. J. Mueller). Redeemer Congregation, 24. Sun. p. Trin., Nov. 11.
Newton Square, Pa. (John A. Mau). Grace Congregation, 2. Adv. Sun., Dec. 9.

Anniversary

Detroit, Mich., Trinity Congregation (G. T. Otte), the 95th, 24. Sun. p. Trin., Nov. 11.

Election Results

Since Rev. O. R. Harms, pastor of Trinity Church, Houston, Tex., declined the call to the office of president at Concordia College, Fort Wayne, Ind., the Electoral Board of this college met in a duly called meeting on Jan. 30 and elected *Prof. Louis W. Spitz, Ph. D.*, Concordia, Mo., for the office of president. — Electoral Board for Concordia College, Paul L. Dannenfeldt, *Secretary*, Fort Wayne, Ind.

The Concordia Historical Institute

being the official depository of matter pertaining to the history of our Synod, is anxious to complete its files of printed histories of congregations, especially of those that had a part in the founding and building of the Synod. Now is the time to make an earnest effort to gather manuscript material, such as minutes of conferences, congregations, old letters, etc. Please address Concordia Historical Institute, Karl Kretzmann, *Curator*, 801 De Mun Ave., Saint Louis 5, Mo.

Candidates Nominated by Congregations

To Teach Latin and Greek at Concordia College, Fort Wayne, Indiana

Rev. H. J. A. Bouman: Atonement, Dearborn, Mich.; Redeemer, Fort Wayne, Ind.
Rev. Walter E. Bussert, B. A.: Zion, Manchester, Conn.; St. Paul's, Parkersburg, W. Va.
Mr. Bernhard J. C. Christensen, M. A.: Cross, New Braunfels, Tex.
Prof. Erhardt H. Essig, M. A.: St. John's, Dillsboro, Ind.
Rev. Eugene Klug, M. A., B. D.: Bethany, Milwaukee, Wis.
Rev. W. H. McLaughlin, M. S. T.: Concordia, Columbus, Ohio.
Rev. Elmer Moeller, M. A.: Immanuel, Boonville, Mo.

All information regarding these candidates should by March 1 be in the hands of Paul L. Dannenfeldt, *Secretary, Board of Control*, 2313 S. Hanna St., Fort Wayne 5, Ind.

Important Announcement Regarding Candidates and Supply Students

All calls for ministerial candidates in Saint Louis and Springfield and for teacher candidates in River Forest and Seward as well as applications for ministerial vicars, teacher students, and woman graduates are to be sent to the office of the respective District President (not to any Seminary) by April 20, 1946. Diplomas of vocation may be purchased from Concordia Publishing House. Application blanks for vicars or for teacher students are to be obtained from the District President. — W. F. Lichtsinn, *Chairman of Board of Assignment.*

Calls Accepted

Dr. E. L. Lueker, B. D., Ph. D., of Richmond Heights, Mo., has accepted the call to teach Latin and German at St. Paul's College, Concordia, Mo. — Board of Control; Wm. O. Schmidt, *Sec.*

Rev. Thomas Coates has accepted the call to the presidency of Concordia Academy at Portland, Oreg. — E. Eichman, *Secretary Board of Control.*

Announcements

Pastor Fred W. Weidmann has been appointed Visitor of the Newark Circuit to succeed Pastor Paul F. Arndt, who has resigned from the office of Visitor. — H. J. Rippe, *President of the Atlantic District.*

Pastor Titus Lang having tendered his resignation as Visitor of the Quincy Circuit in order to take over the office of Stewardship Secretary of the Central Illinois District, *Pastor J. R. Westphal*, Clayton, Ill., has been appointed Visitor of the Quincy Circuit. — Albert C. Bernthal, *President.*

Danville, Ill., Jan. 22, 1946

Mr. Francis W. Jones, Philadelphia, Pa., has made application with the undersigned for membership in our Synod. — Herman W. Bartels, *President of the English District.*

Requests

Anyone knowing of Lutherans in and around Centerville, Iowa, please inform Rev. Dean Kasischke, 303 B. Ave. E, Albia, Iowa.

Anyone knowing of fellow Lutherans living in Honolulu or elsewhere in the Hawaiian Islands is kindly requested to send their names and addresses to Rev. Adolph R. Meyer, *Pastor*, Our Redeemer Ev. Luth. Church, 1018 Lunalilo St., Honolulu 34, Hawaii.

Anyone knowing of Lutherans or of prospects living in or near Roseville, Calif., kindly notify Rev. Alvin J. Norden, Fair Oaks, Calif.

Wanted

The new mission congregation at Des Plaines, Ill., is in need of *Communion ware.* If you can supply this need, please write Rev. H. Nagel, 1915 Wisconsin Ave., Berwyn, Ill.

Church pews for a mission congregation. If any congregation has such for sale or donation, kindly inform Pastor Theo. Zaremba, Florence, Wis.

Changes of Address

Pastors:

Andreae, J. E., *P. em.*, 865 N. Mentor St., Pasadena, Calif.
Bauermeister, J. F., c/o Rev. O. Fedder, 6459 S. Peoria St., Chicago 21, Ill.
Behnke, Albert A., R. 9, Lemay, Mo. [N. J.
Bergen, Carl, 605 76th St., North Bergen,
Boehmke, A. Karl, 4908 Crescent St., Washington 16, D. C.
Boss, Walter G., 17415 Winslow Rd., Shaker Heights 20, Ohio.
Brauer, Carl A., 414 W. Liberty St., Ann Arbor, Mich.
Brenner, R. W., Necedah, Wis.
Breuer, P. G., 139-18 88th Ave., Jamaica 2, L. I., N. Y.
Buege, William A., 1753 Flandrau St., St. Paul 6, Minn.
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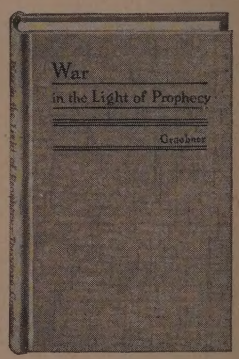

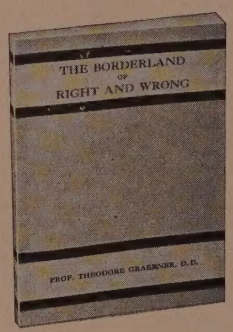

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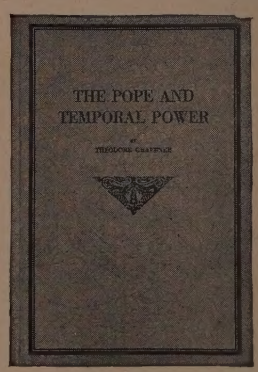

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